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OUR DENOMINATIONAL WORK.

II. — THE RELIGIOUS DEMANDS AND MISSIONARY PROSPECTS AT THE SOUTH.

IT is probable that few who have given a thought to the possibilities of useful effort that open before us, in connection with the enlarged resources of the Association, have failed to contemplate the new position of affairs in the Southern States, as indicating in some way a branch of our opportunity. And yet there are certain considerations, apparent enough when we come to consider the subject, which seem to offer such hindrances to it, that this is the branch of effort which we have had most occasion to justify and explain. The fact that we never have succeeded at the South is thought to imply an essential want of adaptedness in our ideas to the habits and training of the people; the fact that the blacks incline to a more emotional kind of religion than ours is thought to prove, that, among that class of the population, we never can find acceptance; and so it follows, that, while no portion of our community has been found more ready to spend money and labor for the freedmen, or to enter heartily into the work of recon-

struction, than the people of our communion, yet they have shown little faith and zeal in the matter of a directly religious movement in the Southern States.

Other ecclesiastical bodies have given to this work a prominent place. The Congregationalists, the Methodists, the Baptists, the Episcopalians, in all their convocations have dwelt upon the subject with especial earnestness. It is a characteristic difference between us and them; for we are always slower to attempt any thing that looks like sectarian aggression. But we are far from believing that in this we are to be commended rather than they. We cannot but recognize, in their large plans for Southern missionary work, the same wisdom and enterprise which have always marked these other denominations of Christians; and we believe they owe it largely to this superior talent for organized religious activity, that they are so much more numerous than we.

We propose in this article to present, first, the reasons which apply to us in common with other bodies of Christians for religious effort in the South; and then some considerations which make such effort especially called for from us as Unitarians.

I. Let us consider, briefly, certain general features of the present condition and prospects of the South, so far as they bear upon its character as a field for Christian effort.

And the first point is this, that the present is the initial period for that section of a rapid and immense development, whose character must be largely determined by the influences exerted now.

This point is sufficiently obvious, and yet we can hardly dwell upon it seriously enough to realize its full importance. We apprehend that there is little danger of exaggerating either the low stage of the present development of the resources of that region, or the prospect of its

speedy progress, now that it is redeemed from the double curse of slavery and rebellion. It is not merely that the war has prostrated it: its capacities never were tolerably used.

The census of 1850 gives the following compendium in regard to the cultivated territory of the various sections of the country: —

	Improved, per cent.	Value per acre.
New-England States	26	$20.27
Middle States	35	28.08
Southern States	16	5.34
South-western States	10	6.26
North-western States	13	11.39

The last two of these sections are of so much more recent settlement, that the comparison may be fairly made between the other three; and we see the astonishing disproportion of the South to the other States in regard to the development of its land, even in its most prosperous days. No one could doubt that this disproportion was not because of a deficiency of cultivable soil, but rather because of the inadequate extent to which its resources had been improved.

Another table illustrating the same point is that which exhibits the density of population to the square mile: —

Slave-holding States	11.35
New-England States	41.94
Middle States	57.79
Massachusetts	127.50

We think such figures must have been a standing hint to the people of those Southern States that there was something wrong.

They did speculate upon it, and their political economists and statesmen sagely enough concluded that it was not because of poverty of soil, but because of a lack of labor; and they agitated the subject of the development

of their resources by the re-opening of the African slave-trade, the only way they were willing to acknowledge by which to compete with the vast movement of free immigration that was filling other portions of the country, and making the disproportion alluded to greater every year.

This was the state of things in the most prosperous era of Southern history. Since the date of the census from which we have gathered these facts, four years of war have wrought their work of desolation, and shattered even the scanty measure of progress which had been attained, and have brought to the very minimum of territorial development this otherwise favored portion of our national domain.

Now circumstances have changed. That which in former times has been the blight upon the fortunes of the South, and has kept laborers and enterprise away, has been removed, and there is no hindrance any longer to the inpouring of what has developed with such mighty energy the other sections of our land. The people of the South themselves are inviting immigration. Mr. DeBow in a recent letter to Governor Perry of South Carolina, urges the appointment of commissioners from each of the Southern States to meet in convention, and to advertise to the world that they desire an increase of population, and to proclaim the advantages of soil and climate and physical resources which those States possess.

There is no fear but that the temptations will be appreciated, and the opportunity improved. Already the tide of immigration from the North and from abroad has begun to flow. Emigration companies have been formed under the management of men who would give themselves to no uncertain enterprise, and who look for immense results.

We think it safe to predict for the South a very near future of almost unexampled development and growth.

What the character of this future shall be, depends, more than we can measure, upon the influences brought to bear upon the present beginnings of its reconstruction and growth.

General Howard, in a recent speech upon the great political problems involved in the re-organization of Southern society, and in the preparations of the South for its new era of growth, remarked earnestly upon the importance of Christian principles and teaching. The New York "Times," commenting on this address, spoke slightingly of this "preaching" as unstatesmanlike, and as having little to do with the problems to be wrought, and called it a needless introduction of religious considerations into secular discussions.

But we believe there was true statesmanship as well as Christian principle in General Howard's remark. It is not more true that the religious character of our New-England fathers had much to do with whatever of prosperity and of greatness our nation has attained, than that religious influence is to enter as an essential element into whatever of promise there is in the new stage of Southern history.

We welcome all attempts to supply such influence by whatever denomination they may be made. We can think of no field for Christian effort that will compare with this.

But here it will be said, "The South is not a heathen land. They have religious teachers there and religious institutions."

In reply to this, we must discuss, however ungracious it may seem, the imperfect character of the religious teaching which prevails at the South, and its unfitness for the work of the times. A writer in a recent number of the "Nation," remarked that the Southern people borrowed

from heathen Rome their political and social philosophy; that Aristotle and Cato furnished their authorities; and that, when the Church tried to link this philosophy to the Bible, they went no further than the Books of Moses, and made perverted interpretations of those to suit their theories and inclinations. To such an extent is this true, that no one can have become familiar with the character of the Southern pulpit, without acknowledging that the religious teaching which has prevailed there has been far from Christian; and it is in no spirit of narrowness that we declare, that religious teachers, trained under such theories as those which have tainted every department of thought, cannot be the men to direct aright the forming sentiment of this new period of growth.

We must call earnest attention to this point. There are doubtless many ministers at the South who are devout, Christian men; but we submit, that no minister who was conscientious and earnest could have been a preacher there during the last few years (knowing as we do the arbitrary despotism there of public opinion), unless his mind and conscience was so warped as sincerely to believe in the institution of slavery, and in the theories and ethics which were its necessary accompaniment.

It has been freely accorded to the clergy of the North, in connection with our recent war, that they did important service in moulding the sentiment of freedom, and in stimulating the patriotism of the people; but they have not stood out more prominently, in this respect, than have the clergy of the South, as inflaming the spirit of opposition to free principles and of hatred to the North and of zealous maintenance of their own cherished institutions.

We have taken pains to investigate this point so as not to speak from a mere theoretical assumption. Certain individual instances, like that of Bishop Wilmer of Ala-

bama, or that of the Methodist presiding elder of Georgia, who ejected from his pastoral charge the preacher who ventured to advise the citizens to become good and loyal citizens under the amnesty proclamation, have been made familiar by reason of circumstances favoring their publicity. We have reason to know that these cases are not exceptional. We have received from more than one Southern city requests, not always from persons of our faith, that we will send down preachers, protesting that they cannot endure the tone and sentiment uttered in the churches there.

Some of the incidents which have come to our knowledge, illustrating the sentiments of the Southern clergy, we do not care to repeat; but let us refer to some of those of highest character as indicating what we must expect from them as a class.

No clergyman at the South stands higher in respect of ability and piety than Bishop Elliot of Georgia. He probably did more than any other man in that State to foster the spirit of rebellion, and to uphold every act of the rebel government. He has, we presume, taken the oath of allegiance: but the likelihood of his being a satisfactory religious and social leader in times to come, may be judged when we recall, that, the last Sunday before General Sherman entered Savannah, he preached a discourse, prophet-like in its intensity of earnestness, in which he called upon his hearers to "fight to the last drop of blood rather than yield to the Black Republicans of the North;" whom he further characterized by epithets which, to a man of his refinement, only the bitterest hate could have supplied, and against whom and their principles he vowed for himself a life-long opposition. Rev. Dr. Edwards, a Southern Methodist, in refusing to fellowship with a Northern Methodist clergyman, said recently, "The chasm between

us and the church North is too great to be thus easily bridged over. I fully and sacredly believe in the divinity of slavery; and if I were to be called to appear before my judge, Jesus Christ, the next hour, I would, without any mental reservation whatever, preach up the divinity of slavery."

We do not wish to judge severely from such indications as to the personal character of these men, nor even of their fitness to be recognized and welcomed as fellow-citizens; but are they, we ask, the men with whom to intrust the moral and educational and religious interests, whose influence is so largely to mould the spirit and the institutions of this coming epoch, of — what it is no mere sectional arrogance to hope to call — the regenerated South?

II. And now there is one point more. We have spoken of the efforts that are being made by other denominations of Christians to supply the need by sending down preachers into the Southern communities. We spoke with perfect sincerity when we affirmed that we cordially and heartily rejoice in all such movements made by Christians of whatever name and creed.

But there are certain considerations, in view of which, apart from what we may believe as to the relative excellence of the doctrine taught by these denominations, are less fitted for the work than our own. We have referred to the fact that we have never flourished at the South. It is commonly spoken of as a discouragement, as showing that we have nothing to build on there. But there is an aspect of it in which this appears not a hindrance, but an advantage. These other denominations have something to build on in the way of theological sympathy: but where there is this doctrinal agreement, there is political and ethical dissent; and enough has already been revealed to show, that, as there is no antagonism so fiery as that which rises with-

in close relationships, the very fact of being of the same religious sect will make the hostility more active and troublesome; and, when we read the accounts of the feeling between the Northern and Southern branches of the different churches, we cannot see much that is hopeful in the foundation on which they are to build. Rev. Dr. Miller, a Presbyterian divine of Richmond, in a published letter writes: "The General Assembly, when it meets, ought not, in my opinion, to notice the Northern Church *any more than Islam*. . . . To rejoin these men is impossible. To get down into the ring with them, and fight them, might do better if the parties were nearer a level. But when God in his Providence has given us a superb position, and given them the access of a stupendous insanity, we ought to keep clear of them. To enter into miscellaneous debates is to admit two sides to the question; and to denounce them is to expose our old Presbyterian cause, to lay bare the old Noah of our house, where, under the displeasure of Heaven, he is lying drunk in the vineyard that he has planted."

With the Episcopal denomination it may be different. — "I think *we* shall have no trouble in restoring the old fellowship," said a "high-church" man to an outside publican. "I expect not; you'll find very few obstacles in the way, *I am afraid*," was the naïve reply. — But, with all other sects that have branches already at the South, there must be an awkwardness, to say the least, in sending down preachers from the North; and they must feel that in the breaches they occasion, while they do good to the cause of freedom and human progress, they injure by division their denominational strength.

May we not add, that there is also something in the nature of our system which makes us better fitted for this work than other sects?

There is something in the austerity of the Calvinistic theology which makes its believers, of whatever name, less inclined to that spirit of reconciliation which is to be the first step towards a healthy re-organization. We find a series of resolutions adopted at a meeting of the Union Presbytery in one of the Border States, characterizing, in the strongest language, the criminality of secession. "We hold," they say, "that no man can engage in a rebellion against his government, and be guiltless. The apostle told us, more than eighteen hundred years ago, what would be the consequence of resisting rightfully constituted authority, 'They that resist, shall receive unto themselves damnation.' Now, the very thing which the apostle told us long ago would come upon the rebellious has come upon the South." The resolutions proceed to argue, in an unrelenting spirit, in regard to the fitness that they should bear calamity and be outcast, unless they made full confession of their wrong; and the Presbytery proceeded to strike from its roll of preachers the names of certain men who gave no evidence of repentance.

We know there are among all denominations noble instances of men whom the spirit of Christian love warms to a generous forgetfulness of the spirit of their creed; but it is clear, that, so far as the creed controls them, it leads by its theory of justice and sin, in all the Evangelical sects, to something of the course which these resolutions defend.

It is entirely consistent with the character of our Unitarian belief, and certainly it is favorable to our opportunity for good influence now, that, while more than any other body of Christians we were determined in our abhorence of slavery, so that we could never be tolerated in slaveholding communities, yet now we are the foremost, not only in offering material aid to these people in their

destitution, but in our willingness to forgive and forget; to take them by the hand, and to give them our welcome and sympathy in every advance they make towards a willingness to acquiesce in their new condition.

It would be unjust to our own convictions not to add yet more as to the peculiar adaptedness of Liberal Christianity for the difficult work of re-organizing society at the South.

If there is need that the people of the South be wakened to a sense of their new obligations, yet made to feel the warm sympathy of those who would show, by friendship as truly as by war, that the national ties cannot be dissolved; if there is need that the love of freedom and the sentiments of human brotherhood be planted in the place of those old prejudices to which they have been trained; if there is need that those who have been taught to look down upon an oppressed race shall learn now the essential dignity and worth of human nature in every child of God; and that, on the other hand, the oppressed themselves, degraded by their bondage, shall hear words at once of courage and cheer, and of wholesome guidance, so that they shall use well their new-found liberty, and learn the true lessons of manhood and self respect: then where shall we find a theology better fitted than our own to meet this need, — a theology so generous and comprehensive, so warm with human sympathies, so tolerant of human weaknesses, yet so true to the great instincts of right, and withal so full of faith in human capacities, and, above all, so confident in the power of the Divine Spirit in its operation upon human affairs? This faith of ours is what is fitted best of all for the new life and the opening future of this section of our land!

It is with such views that we have been led to enter with serious purpose into this, as one of the branches of our

denominational work. The extent to which we shall carry it will depend wholly upon the amount of our means. We cannot draw largely upon the amount already in our hands; for that will be mostly required to carry on the other plans to which we are already committed; and therefore we have ventured to ask for special and additional contributions for this definite purpose. We do not ask them in any narrow, sectarian interest: certainly we would not that our appeal should bring to us one dollar that would else go to Freedmen's societies, or otherwise be devoted to this same general cause. We only wish to give our own with the other influences which are being extended, in behalf of a work whose importance no word of ours can adequately explain; and we cannot help believing that some will be especially attracted by this kind of effort which we propose. Our plan is to send down to centres of influence men in whom we trust, who shall not only preach as they have opportunity, but enter into relation with every thing that shall advance the best interests of a Christian civilization.

We are frequently asked what hope there can be of our finding a welcome, or drawing followers, or building up societies. We are not careful to enter very seriously into such calculations, because we can see a work to be done independently of the matter of denominational growth; and yet, to those who are more interested in that, we can say, that we have watched the character of the new element which is entering the Southern States; and we shall be surprised if the fresh activity, the generous enterprise, the wide and free thought, the philanthropic and hopeful spirit, which so largely prevail in it does not make it a noble field in which to sow our seed of Liberal Christianity; and we must say yet further to those who assume that the negroes certainly are not likely to be subjects of our

influence, and that their nature, so fond of emotional expression, could not be attracted by our doctrines, that we believe it a great mistake to affirm so continually, that our faith is only for the intellectual and refined. Perhaps our forms and the ordinary style of our discourses would not be pleasing to the simple and emotional nature of the colored people; but we believe, that, in its clear and practical interpretation of Christianity, it would find nowhere more appreciative welcome.

An incident came within our own notice which may serve as an illustration of this. At a large meeting in Zion Church, in Charleston, a preacher from the North made an harangue full of evangelical phraseology, with an overstrained purpose of working upon this negro love of religious sensation, and with nothing but a kind of cant from first to last. It was upon the theme of "loving Jesus;" and of course he was gratified all along by the shouts of "Amen," and "Glory to God," and "Blessed Saviour," which were their methods of warming each other, and expressing their appreciative reception of the speaker's words; and when at the close, by way of culmination of his eloquence, he asked that all who loved Jesus would rise, the whole congregation stood upon their feet.

After he had done, Mr. Redpath, who was present, and who had other views of the true teaching of religion than those which had been preached, rose; and, welcomed as he always was by those people, he said that he also had a word to speak upon this subject of the discourse. He asked them, if, by all this that they had heard, they had warmed themselves to a *true* love of Christ, and if they had felt a desire to be more *like him*. He repeated the story which Jesus told, ending, "Inasmuch as ye have done it unto the least of these, ye have done it unto me." "And now," said he, "you have declared to the preacher

that you love Jesus by rising to your feet. I wish to propose another test, suggested by Jesus' words. There are on the outskirts of the city, trampled on by cattle and neglected, the graves of noble soldiers, who came down here from the North to fight for liberty, and who, being taken prisoners, after the brutal treatment which you know too well, perished, and were buried contemptuously in a promiscuous grave. I want to do some office of respect to these martyrs of our cause, and to bury them, so that their mothers and friends at home shall know that there is some honor paid to their remains. I have no money with which to do this. It will need the hard labor of twenty men for eight days in the hot sun, without rations or pay, or any thing to give a motive but the love of Christ, and the remembrance that he said, 'Inasmuch as ye have done it unto one of these, ye have done it unto me.' Are there any of you who care to follow this motive, and so manifest your love of Jesus?" Instantly a number rose, from among whom were selected twenty of the best men in the church, who faithfully carried out the purpose which Mr. Redpath had proposed; and the evident acceptance by the whole congregation of this simple lesson of practical Christianity was enough to convince us beyond further need of illustration, that, with all the negro love of the emotional and the sentimental, there is also a clear comprehension of the profoundly simple and real, which will make the teachings of rational Christianity well adapted to his mind and heart.

Whether, as we have said before, we may expect to gather them into churches of Unitarian name and faith, we do not know, nor are we greatly concerned. We do know, that among them, and among every class, we have enough of opportunity for Christian work and influence, and that we are responsible to God for the energy with which we shall embrace it.

We trust that these considerations may help to call attention to this field of our denominational effort, and to bring to us the means which are required, in order to enter upon it with the energy which it demands.

OUR ARMY WORK.

The termination of the war occasioned the withdrawal of the public interest from those avenues of influence and benevolent activity which the circumstances of the army had afforded, and brought, we fear too suddenly, to a close those magnificent operations of charity which had shed a lustre on four eventful years.

We have continued our own share in the benevolent work in connection with the army, so far as to circulate religious reading to a moderate amount, through such agencies as we could command.

That there is still some occasion for useful effort in this direction may be inferred, when we consider that there are still 180,000 soldiers in the service of the United States. And while the needs are not so great, inasmuch as they are not exposed to the peculiar perils of active service, perhaps the very inactivity occasions some evils of its own, while there is more danger of neglect on the part of that public which was so watchful over the soldier when sympathy was constantly kept fresh in his behalf.

We have now engaged the services of Miss Amy M. Bradley, whose name is familiar to all who were connected with the Sanitary Commission, as one of the most efficient friends of the soldier during the war. She will visit, on our behalf, the various military stations of the country, for the distribution of our religious reading, and for such

general service to the soldiers as her long experience and Christian charity may enable her to render. We give the following letter, which has been received from her, and would say that any contributions it may elicit may be sent to the Secretary at the rooms of the Association: —

Rev. Charles Lowe.

Dear Sir, — On the 7th inst., I visited Fort Constitution, Portsmouth, N.H. I found some ten men sick in hospital. The surgeon, William H. Smart, informed me that they were very much in need of a few feather pillows, — they had only straw ones, — also sheets, pillow-cases, and dressing-gowns. A few cans of jellies would not come amiss, I think.

Do you think these articles can be obtained for the "boys" sick at that place? I feel that it would be a benevolent act to supply them, as the hospital was in quite a destitute condition. A few shirts, drawers, and socks — say a dozen each — are very much needed.

I would add that a small library would be a very important gift. They have no reading matter whatever.

Hoping you may consider the above favorably,

I remain truly yours, Amy M. Bradley.

In connection with this subject of the soldier, there are two other points which we desire to present: —

1. We believe that it will hereafter be a matter of peculiar interest to know the statistics in regard to the number of men who went from our churches to the war; and we propose to attempt to secure such information as will enable us to make as complete a record as the nature of the case will permit.

It is not necessary to speak of the reasons which make such an attempt desirable, or which will make such a record as is suggested, a thing of laudable pride. In order to accomplish our purpose, we request that each of our clergymen will send to the Secretary of the American Uni-

tarian Association a carefully prepared list of all, from his own parish, who served in any capacity in the war. When there is no settled pastor, let some person who is interested in the subject prepare the list. Please to state —

1. The number and names of Privates.
2. The number and names of Officers.
3. The number and names in the Sanitary Commission.
4. The number and names of Killed.
5. The number and names of Ladies who served at the seat-of-war on the Sanitary Commission or in Hospitals.

We beg that early attention may be given to this request.

2. There is another suggestion which it occurs to us to make. Nothing can be more worthy of consideration than the way of providing occupation and means of support to returned disabled soldiers, who are cut off from most methods of employment. There are many who would be unable to perform regular labor, who would be able to do such easy work as to sell books from house to house; and the sympathy which their condition would excite would help them in finding purchasers. Many have undertaken such work, and often with a kind of literature neither interesting nor instructive; and people buy books which they have no desire to possess, simply because they do not wish to turn a poor soldier away.

Such men might find worthy, and, we hope, remunerative occupation, by acting as agents to sell the publications of our Association.

And, if our ministers or other responsible persons will recommend to us individuals of this class, it will give us pleasure to afford them our books on most favorable terms. We think that by such recommendation our friends may, at the same time, aid the cause of Christian truth, and serve those who have more claims upon our grateful sympathy than any other class of men.

THE SECOND SERVICE IN OUR CHURCHES.

(CONCLUDED.)

I WROTE you of the difficulties that are connected with the usual form of the second service in our churches, and of the method taken by most of our Unitarian churches here to escape from them. No fair-minded person will deny that there was good reason for making some change. The old service was decidedly unsatisfactory, and failed to win sufficient interest to satisfy the just claims of our clergy, and serve the dignity of our cause. Unless the preacher announced a special discourse and made it *the* occasion of the day, the attendance was slim, and our own people came in small numbers; and the moderate audience was made up mostly of strangers.

What were we to do to meet the want? The whole field was before us, and we were free to reap as we were disposed. Our own liberal order of Christians had already borrowed generously from the rich treasures of old Christendom; and the Unitarian service-books in England and America made of themselves a library of devotion, ranging, as they do, from the King's Chapel revision of the Episcopal Liturgy, to Dr. Beard's collection of scriptural litanies and chants. In the face of all this varied wealth among our own people, to undertake to shut us up within the old hymn-books, and call it treason to make any innovation upon the old Puritan way, was surely injustice and tyranny. There was a spontaneous rebellion against this rigidity in various parts of the country, and several orders of service were introduced that secured more or less participation in the worship by the congregation. The first movement to change the evening service essentially here, came from the more radical or transcendental wing of our

body in a form quite worthy of its æsthetic culture. The Second Unitarian church in Brooklyn introduced the Vesper Service, which has, under various modifications, been received with so much fervor by our denomination. This service was largely musical; yet it called for positive acts of devotion on the part of the people, both by spiritual responses and by a solemn silence more exacting than words. Our brethren of the free spirit are to be honored for this contribution to Christian culture and religious fellowship, and it is not the first good thing that has come to us from the Transcendental side. We are greatly indebted to that side for freedom and light, and are all the more at liberty to take our brethren of that mind to task for certain prejudices and limitations.

I attended that Vesper Service with friends, and enjoyed it much, yet thought that it needed more body; especially more Scripture in its chants and readings, and more express teaching on the part of the minister. Others might prefer that service, and do prefer it; but the grave church habits of our parish and of this city, as well as my own tastes, called for a more decided and full order of worship; and, after various trials and experiences, our present Vesper Service grew into shape, and now for years has continued without change. It seems to us very simple, solemn, tender, comforting, and Christian; at once fixed enough to secure stability, and flexible enough to quicken interest. The minister begins with a few Scripture sentences, and the people join him responsively in a short Scripture prayer and psalm. Then the principal prayer follows; and, without announcement, the organ, or a vocal melody, calls the people to meditation. Then come Scripture readings from the Bible, a responsive psalm, a lesson from the Old and New Testament, each closing with words of scriptural majesty from the choir. Then follows the sermon or

address, longer or shorter at will; and at the close the minister bows or kneels with the people in silent prayer, which closes with the Lord's Prayer gently chanted. A grand congregational chant, in which all join, ends the service.

We have had this service now in our church nearly five years, and are less than ever disposed to give it up. We like it for reasons many and obvious, which, in part, I will try to state.

First of all, it is a sympathetic service, and engages the interest and participation of the people. When we come together, we are greatly helped by the simplest act of co-operation; and a company of neighbors never feel at home with each other until they do something in concert, even if it is only to take a cup of tea, or join in a dance or a conversation. The more passive, the more separate they are; and some action is needed to bring them together. All Christendom has accepted this fact with hardly an exception; and the churches that frown on liturgies are most earnest for lay prayers and congregational singing. Thus, the Methodists have more congregational action and sympathy than the Episcopal Church, from which they came; and our Orthodox Congregationalists sometimes carry their conference meetings to the Methodistic pitch of fervor; and even on Sunday they sing together, as in Mr. Beecher's church, with marvellous life and emotion. Our sociality is usually left to the pulpit and a quartette choir. I confess to having been chilled by the separation of the people from the pulpit and the choir; and year after year my heart sunk within me as evening after evening the very goodly company of strangers came to our church from thronged Broadway, and were called to no office of devotion, but to listen to the preacher and the singers. It was a blessed change when the first word of response came from the

pews in the opening psalm; and a mountain was lifted from my head when a thousand people rose up at the close, and sang Old Hundred with one heart and voice. Since then, Sunday evening has had a new face, and the old desolation has yielded to green grass and gushing fountains.

In the second place, the service is attractive, and brings always cheering numbers, both of our own people and strangers, to the sanctuary; and a good assembly is surely a good thing. To bring many under religious associations is something; and certainly this service is emphatically religious, and appeals to all the devout affections, as well as to the understanding. It is indeed true that people may go and do go from curiosity: but this is the case with all interesting occasions; and all evening meetings are liable to gather in numbers of persons who are in want of a sensation. But I am sure that our evening assemblies have been as orderly as those that gather about the few great sensation preachers, and I think more so. Personally, I have been less annoyed by rudeness under the new than under the old order; for Broadway has for years been a great thoroughfare, where people abound who are glad to find a warm and pleasant place to shelter them, to say nothing of couples of young persons who are glad to sit together and carry on their courtship. The impression of our evening worship has been generally very devout, and the interval of silence has been generally unbroken by a whisper or a movement.

In the third place, the service has turned to good account the gifts of our choir. They are paid generously in our churches, and do very little for their pay. We pay nothing extra for the evening service, and its claims are no more exacting than those of the leading churches around us. But they do more for the service than is usual

with us; and their music is more sympathetic and generally devotional. Sometimes, indeed, there are exceptions, and a prima donna may wish to show her airs, and deal in flourishes more proper for the opera-house. Once our soprano rebelled, and struck for light pieces instead of the good old church chants; thinking that she created the interest in the service, and we would submit to any exactions rather than lose her. She was allowed to go; and the service, instead of running down, held and deepened its attraction. There will be some trouble always with choirs; but we have been generally favored, and, in spite of occasional extravagances, our music has been as serious and impressive as that of the ritual churches around us, and has won favor from the musical as well as the sympathetic devotees of the community. I think that we are less ornate in our music than the leading Episcopal and Catholic churches; and, if my tastes were to rule, our style of selections would be still more severe. I have no objection to the music of a hymn or prayer because taken from some opera, if the music is really sacred in quality: but I am opposed to changing the airs of love-songs into airs for hymns; and I think it a mistake to make church music out of a serenade of Schubert, or a march of Meyerbeer.

In the fourth place, our new service creates new interest in the Scriptures. They are read more fully than before, and commented upon more freely. I have been more of a Bible student of late than for years; and my pocket has suffered considerably for funds to buy the new and costly apparatus essential to the study of the new scriptural researches and criticisms. The addresses have been, in great part, expositions of the Bible; and I have never had such attentive listeners, nor so many thanks from the pews, as to these lessons. Great freedom, indeed, has been used, yet within the limits of Christian prudence; and I have

followed, generally, the way of the fathers whose Postils, so called from coming after the Scriptures, were based upon the passages read before. It is well to speak from a text, but the text may be one verse or twenty.

Again, our service is very large in its spirit, and unites many orders of belief and character not usually found together. Young people of all classes like it, and also do great varieties of elder people. Persons of churchly tastes attend eagerly; but perhaps the most reliable class of strangers consists of plain, devout people, who enjoy the religious and scriptural tone of the worship, and delight in the closing chant of the Lord's Prayer and the stirring congregational hymn. Catholics, Episcopalians, Presbyterians, Baptists, Methodists, Universalists, and even Quakers, are found in the assembly, and make themselves sometimes known.

Some people, indeed, do not like the service, and do not like any thing that is new to them. Some of the Unitarian denomination insist upon making up for their theological radicalism by cast-iron conservatism in matters of form; and I have known men who stay away from church when new contributions are taken, and who scold as if the faith were denied or the commandments broken when the minister gives out a hymn from the new supplement, instead of the old body of the hymn-book. The objections of the Hold-fasts to the Vesper Service are pretty effectually silenced by the fact, that they, as a body, generally attend only the morning service; and, without some more stirring help than theirs, the evening service would have long since been given over to the bats and the owls. I own that I have something of our old Puritan feeling against written prayers, and have never yet used the prayers of our book in public worship, but have gone on in the old way of free utterance.

For these and other reasons I love our Vesper Service, and enjoy greatly its aid and comfort. Its constant yet flexible order relieves me from the anxiety and burden of having all the care upon my own head; and I go to church with the encouraging feeling, that the people are sure of a satisfactory service without leaning wholly upon one poor and sometimes weary head. The order of the book, when well carried out, is very soothing and inspiring, and makes a friendly spiritual sphere which warms the preacher's heart, and quickens his thoughts, and unlocks his tongue. Full scope is given to him, both as to subject and length; and he may give a simple exhortation of fifteen minutes, a regular sermon of the usual pattern, or an occasional discourse of three-quarters of an hour, when under circumstances of peculiar interest. The tendency is to do whatever is done with great spirit; and the life of the service is much beyond the common standard.

The range of subjects is broad and various; and my Vesper Record gives quite a curious commentary upon the Broad-Church religion which it sets forth. The aspects and laws of nature, the ages and men of history, as well as the facts and principles of Christianity, have been freely treated; and, over all, a kind of genial home feeling prevails, as if we came at evening to our father's house, and had our mother's smile and blessing, with the whole family of God. Our private household affections have been tenderly recognized; and great prominence has been given to the conviction that God's people on earth and above are his family, and all true and loving souls, whatever their time or calling, are his children, and are needed to complete the full and blessed humanity which is his holy Church universal. Christ is with us as our head; and we sit down in heavenly places with him, and enjoy and worship God in him and in the Spirit. The whole tone is very comfort-

ing, and gives completeness to the church worship, by adding home affection to the morning work; as the evening in the household completes the day of the family, and soothes the day's toil by its charming peace. We have enlarged much our circle of spiritual friends, and have welcomed all pure and holy men and women, all saints and sages in whatever field of science or toil, as our brothers and sisters in God and through Christ. Most of our tributes to the great and the good have been within the usual range; but, on due occasions, latitude has been taken, and such names as Dante, Milton, Shakspeare, Kepler, and the like, have been treated as illustrations of the riches of God's bounty, and the treasures of humanity. The nation has come in for its share; and, during the war, our national cause was held to be under the blessing of the Church, and we never failed to remember our heroes, and their pains and hardships. Only once the fervor of the people overstepped the bounds of usual reserve; and when the preacher contrasted the mind of Milton, the apostle of intellectual liberty in Old England, with the temper of England towards our liberty now, the great assembly gave way to their wrath and enthusiasm in a very audible murmur. There was profound quiet in a moment; and the preacher mildly rebuked but did not scold, the offenders. Old Chrysostom was used to such explosions, and expected them. I was not much grieved, that our country, under so obscure a defender, was as eloquent in her own cause as the Greek orator was for his Master's gospel.

Our evening service, in our present excellent and handsome, but limited and temporary accommodations, is less exciting than it was in the larger edifice in thronged Broadway; but it keeps its interests, and perhaps deepens in religious significance. Something of the brilliant blossom has fallen; but the good fruit remains and ripens.

Our Sunday evenings are sympathetic and devout; and I leave thirty years of my ministry behind me this season, with cheering anticipations of some years of labor to come, and of great comfort during the evening hours that once were a call to labor excessive and uncheered.

I have told my story, and leave others to tell theirs from their different and perhaps better experience. I only add, that, last Sunday evening, I preached on our view of salvation by Christ, and distributed copies of the statement of belief that you so kindly gave me. Please send me two hundred more for distribution, and oblige,

Yours faithfully,

SAMUEL OSGOOD.

MONTHLY REPORT OF REV. C. H. BRIGHAM.

ANN ARBOR, Nov. 6, 1865.

To the Executive Committee of the American Unitarian Association.

GENTLEMEN, — I have no important change or improvement to report in the condition of your mission in this place since the last account was rendered, five weeks ago. Services have been held at the Court-house twice on every Sunday, in the afternoon and in the evening. The average attendance at the afternoon service has been about eighty persons, — one-quarter ladies, and one-quarter students of the University. On the first Sunday evening in October, a course of doctrinal lectures was commenced; and it has been continued without interruption on successive Sunday evenings, with evidence of constantly increasing interest on the part of the congregation. On the last three evenings, every seat in the house has been occupied; and, on the last evening, some were standing through the service. The capacity of the room, however, only allows a congregation of two hundred persons. Fully one-third of the

evening congregation is made up of *students*. No church organization has yet been formed, and no Sunday School has yet been started. A meeting was called of those interested in the enterprise; but, from various causes, the attendance was small, not more than seven gentlemen being present. The only thing done at that meeting was to make arrangements for hiring a chorister, and for raising the small sum of $200 or $300, necessary for paying the chorister, the sexton, the lighting and heating of the room, and such other incidental charges as may come up. From present appearances, this is all that the families of the congregation are likely to do at present.

The number of families, all or a part of which are represented in the regular attendants upon our services, and whom I have on my visiting list, is thirty-eight. Several of these, nevertheless, still retain connection with other churches in the city. I have become personally acquainted with some forty of the students, and have conversed with several of them on the doctrines and peculiarities of the Liberal faith. In two cases I have found an inclination to enter our ministry; and one young man has fully made up his mind to do this, if he can get the necessary aid in his studies. One of the professors in the University is a regular attendant upon our services, and is thoroughly in sympathy with us, though nominally a Presbyterian. Two others of the professors have occasionally attended. On every Sunday, more or less of the members of other congregations are present, until, at one time or another, most of the influential citizens in the town have been enabled to hear words from the lips of a Unitarian. My relations with members of the other churches have been friendly and agreeable.

Two impressions, which were formed in the very beginning of my residence here, have only been strengthened by the observation and experience of the past ten weeks. The first is, that *in no place in the country is it more important for our faith to have a permanent hold and habitation than in this city of Ann Arbor*. The second is, that a *flourishing and self-sustaining Unitarian church cannot at present, and probably not for some time to come, be formed from the permanent residents*

in the city of Ann Arbor. On each of these topics, I may perhaps be permitted to say a few words.

1. As to the *importance* of the place as a missionary post. Ann Arbor is a small Western city, of some six or seven thousand inhabitants, which has grown slowly, has only a moderate trade, and not many manufactures, — with no immediate prospect of large increase. It is important chiefly as the seat of the Michigan University, the State University, — the largest university of the West, and, in the number of its students, the largest university in the whole United States. The number of students in actual residence at the present time, and in daily attendance upon the lectures and recitations, is 1026,* — 264 of whom are in the literary and scientific departments, 342 in the law school, and 420 in the medical school. This is a larger number by far than were ever gathered at one time in any American city, a third more than the residents in Cambridge, a quarter more than the residents in New Haven. The age of these students varies from 15 to 35, — several, however, older than this, — the majority being between twenty and thirty years of age. They come from all parts of the country, — from nearly every State in the Union, from Canada, the West Indies and California. The university has *no ecclesiastical character* and *no theological test.* It is as free from sectarianism as Harvard University has been, and as Antioch College ever will be. The students have no restraint or dictation in the matter of their church connections: they can go where they please, hear whom they choose, and go as often or as seldom as they choose. In point of fact, the majority of them do not attend any church regularly; and a large number of them never go to church. The university is a State institution, endowed and supported chiefly by large grants from the Government of the United States. Its regents are chosen from the various counties of the State, and hold office only for six years. No sect patronizes the institution, and no sect has predominance in its Board of Instruction. The President is a minister in the Methodist connection, but is a man of too

* The number of students is now about 1100.

liberal a spirit, and too much devoted to the interests of the college, to take advantage of his position to make converts for his sect. He officiates at the college prayers, and preaches on Sunday afternoons in the chapel to such as choose to hear him. The Professor of Metaphysics and Ethics is a Presbyterian minister; but those who know the man will not be troubled by the fear of his influence in proselyting. The Librarian is a Baptist minister, who has ceased to preach, a kind-hearted and a fair-minded man. The Professor of Physics is an Episcopal minister, venerable in years and catholic in spirit, who could not if he would, and would not if he could, use his influence in any sectarian direction. All the rest of the professors, some twenty or more, are *laymen* connected with various denominations, — two with the Presbyterian, two with the Baptist, two with the Congregationalist, three with the Episcopal, and some with no church at all. Five of them are *non-resident*, merely coming on certain days or weeks to deliver their lectures. There is no theological school, and nothing that resembles theological teaching, at which any student is required to attend. Only 264 of the 1026 students are expected to be present at the college prayers, which are held only once in the day. There is not an institution in the land where a student can be freer to believe what he prefers, and to listen to what religious teaching he pleases, than this University of Michigan. The Unitarians will never have a better chance to get a hearing, at Antioch College or anywhere else, than in this university, which is amply endowed, ably officered, and thronged with students as no other Western university will be for a long time to come. For the growth of the Michigan University has been a healthy and steady and not a spasmodic growth. Its tuition is substantially *free* in all the departments; only $15 being required for the admission of a resident of Michigan, and $25 for a resident of any other State.

Some of these one thousand students come with theological opinions already fixed, which they will not be likely to change. Some come with constitutional or habitual indifference to any religious teaching. But the larger part come with inquiring minds, ready to hear, ready to learn, and ready to be influenced

by any clear and common-sense views that may be ably presented. No body of men can be more open to conviction, more ready to be persuaded by what seems to be rational and true. A Unitarian preacher will have at least as good a chance here as the preachers of any sect of only equal ability and scholarship. Supposing him to have only half the influence of another preacher, supposing him to speak only to a hundred out of the one thousand students, in five years, — even on that supposition, he will have instructed five hundred young men in the principles of our faith, and made them, as they go away, missionaries of that faith in all parts of the land. If the Unitarian body should build a church in Ann Arbor, which would cost say $25,000, large enough and decent enough to be commodious and attractive, and then support a missionary at an annual cost even of two or three thousand dollars, they would do more for the propagation of their faith than in building churches in places which seem to be important, only because they have more population and more commercial influence.

Thus much for the *importance of the position* which ought to have been occupied twenty years ago. 2. Equally clear to my mind is the fact, that no strong Unitarian church is likely to be formed from the permanent residents of Ann Arbor by any effort of their own. Among those who attend the Unitarian services, very few — not ten in all — have ever been members of a Unitarian congregation. Some have been Universalists; some have been Quakers; some have been Spiritualists; and most of these retain, in a greater or less degree, the prejudices of their former connection, and have no special wish to take a new sectarian name. In the next place, among those who are interested in the movement, there are no wealthy men, and very few who have means to contribute much toward the building of such a church as they would be willing to own. Then, again, several of the most interested are virtually connected with other churches in the city, hire pews in those churches, and must continue to hire pews in those churches so long as their wives and children prefer to go there. They are not able to pay for preaching in two places, and to own stock in two churches. Still farther, many of them are suspicious of

any thing like organization, and do not wish to be entangled in any ecclesiastical bondage. There is not unity of feeling enough, there is not money enough, in the congregation which now gathers at the Court-house, to bring them together as a religious body, and make them build a suitable house of worship; and, without a suitable house of worship, I am persuaded that a solid church of the believers can never be established. The court-house is small, out of repair, unattractive, and with no convenience for church purposes. Even the small cabinet organ, which they propose to use as an aid in the worship, will have to be removed, and brought back with every Sunday. It is a building intended for other uses, and with all its associations other than religious. Yet it is the *only available* building, — the *only* building that can be procured for many months to come.

It is a great comfort to many persons here, men and women too, that they can have Liberal preaching; and a great convenience, that they can hear it with so little expense to themselves. If a church building, commodious and neat, were built or purchased, there is no doubt that most of those who now attend our services, and probably many others, would rent pews in it. It would then be comfortable, and perhaps respectable, to belong to a Unitarian society; and they could speak of their "church," even if they had no close organization. The students, of course, will expect to go to church free of charge here, as they do in all the other churches in the city. They might rent seats, if they should choose; but they could not be asked to do so. For these reasons, and for others which I may not mention here, but which can only be appreciated by one upon the spot, the Unitarian movement in Ann Arbor must remain a "missionary" movement, if it is to be continued at all. If a church is to be built or to be bought, it must be bought or built by contributions from abroad, and must be, partly at any rate, supported from abroad, if it is to be properly supported, and do the work which such a church ought to do. *Three* courses are possible. The work can be continued in the present style, with two services on Sunday, in a small, dingy, unecclesiastical building, with no ordinances and no

organization, — continued in this way, until the people get tired of coming. At the end of six or eight months probably, the Methodist Church, a building awkwardly shaped, out of repair, and not well situated, can be purchased for five or six thousand dollars, unless prices should rise before that time; or a new building, well placed, large enough, and handsome enough, can be built for thirty to forty thousand dollars. By the last plan, the Unitarians can be made the equals of any religious denomination here; by the second plan, they can get the ear of the students, though they will have to remain in an inferior place: the first plan will give them a kind of hearing, and is better than abandoning the field, though only better than that. The field ought not to be abandoned, unless we have made up our minds to do without the West. There is no other opportunity so inviting or so ample.

I have distributed, on Sunday evenings, copies of the "Monthly Journal" to those who wished to take them, and have placed in the library of the university the books that were forwarded. In due time, an acknowledgment will be made of the gift.

Asking pardon for the length of this report, I remain,

With most sincere respect, yours,

CHARLES H. BRIGHAM.

LETTER FROM THE WEST.

SHEBOYGAN, Oct. 3, 1865.

DEAR BROTHER, — Your request and my promise to write to you about the condition of things here, and the prospects, must be fulfilled. And I am very happy to report, that all that Mr. Sanborn wrote you about the people and their immediate wants, is literally true. You have been here, and know something about the people. I certainly never met a more intelligent, good, and

determined set of people than those who are connected with this movement. And they are hungry for the bread of life. I felt such an inspiration from my audience, while preaching, as I scarcely ever felt before. It seemed as if I was pouring health-giving waters into a thirsty sponge, which absorbed them as fast as they came. I preached the two sermons which I spoke to you about, and I guess they were well received.

Now they want a good, strong, organizing man to work with them. They are going to build a church; but they need the coming man immediately to help them to do it. It needs an *attractive* man, and an organizing man; one who will use all the wires possible to command. Very seldom it is that a Liberal movement of this kind starts of itself, simply by the impulse of inherent forces, with so many good men and true at the bottom of it. I think the case is a very remarkable one. These men and women have resolved that there shall be Liberal preaching here, and a Unitarian society, simply because they have got tired of Orthodoxy; and, as Mr. Thayer remarked, have concluded that it is not well to throw away any more money upon it. And there is no reason under the sun why, with a little help and wise management, the dominant religion in this community may not be Liberal. And now that the iron is hot here, we must strike. Sunday night, two or three of the ladies, meeting at one of the houses, said they must have an instrument to help them in their singing. Last night, I understand a cabinet organ was sent for, and will be here before next Sunday. Two of the ladies went round yesterday, and *demanded* of the men money enough to pay for it; and, of course, they got it. It would be a pleasure for any one to labor for such a people, and with them. What hinders now their being baptized, all of them, — all who are thus interested, and thus working — into the Church, and unto God and Christ? I believe such souls are of the Church; and they ought to be told that they are, every one of them, and made to honor their calling.

But enough. You see I am interested, — interested in this interesting people, and in the Church which is to be planted here; and I hope you, and the whole East working through you, will do for them all that is possible. Thursday I go to Fond du Lac.

To-morrow I have a funeral to attend here, of a little girl who was accidentally shot by a careless boy.

I suppose I shall hear from you at Fond du Lac.

Yours truly, C. B. FERRY.

Rev. C. A. STAPLES.

LETTER FROM TENNESSEE.

NASHVILLE, Tenn., Oct. 25, 1865.

DEAR BROTHER LOWE, — I have accepted your offer; cut loose from my pleasant home at Yellow Spring, Ohio; bid an affectionate farewell to my little family; and, without "*purse or scrip*," started on my mission for East Tennessee.

I was all ready when your letter reached me, and so I started without delay. I spent my first sabbath in the queen city of the West, Cincinnati, and had a good time. I arrived here last evening, and am now visiting the sick in what is called Cumberland Hospital. It is a large establishment, and is capable of accommodating from three to four thousand patients; and there are at present, however, but few that are much sick.

I expect to call on Governor Brownlow to-day, and inform him of my design, ask advice and protection, if protection is needed.

I intend to visit Franklin and Murfreesborough, and perhaps some other points in this locality, before going to East Tennessee. I expect to be in Knoxville by the middle of next week, and make that a kind of head-quarters. As to my plans of operation of which you ask, I can hardly tell at present; for this is a kind of missionary experiment, that may pay well or may fail altogether.

1st, I design to hold meetings, and "preach Jesus and the Resurrection" — *liberal Christianity* — to the people.

2d, I design to organize as many sabbath-schools as I can conveniently.

3d, I purpose to see what can be done in relation to common schools for the education of children and youth, and supply them with teachers from Antioch or elsewhere.

4th, I think of getting up sabbath and other schools for colored children, if there is any chance for it.

5th, I would like to form a high school, academy, or college somewhere in East Tennessee, and shall see what can be done in that line.

6th, I may use my influence to fetch in Northern farmers and mechanics to aid in reconstruction.

You will see by the above what I have in mind to do, whether I shall accomplish much or not. If by trying thoroughly I do not succeed here, I purpose to go where I can succeed. But I feel quite sanguine of success, although not an enthusiast.

Above, I have given you my plan of work, according to the best of my present calculation; but it is subject, of course, to alterations, as the force of circumstances may dictate. I also want the advice of yourself and the Board from time to time, as you may think best; for I hold myself subject to your direction as much as possible. Be free, and tell any thing you wish me to do; for I feel the need of counsel in my new field of labor. I shall want books and papers, if I do any thing for Sunday schools. Could you send me Testaments, library-books, Sunday-school papers, and spelling-books, primers, tickets, and little Sunday-school cards, if I should need them? I could buy them at Cincinnati, if I had the money. Also, old clothing would aid much in colored sabbath-schools. Could you send a box of them?

Write immediately, and give any advice you think best. Pray also for my success, for it is a difficult undertaking.

Direct to Knoxville, Tenn. J. Ellis.

We should be happy to receive such articles as are mentioned in the above letter, to help in the missionary work of our brother Ellis.

The greatest benefactor to society is not he who serves it by single acts, but whose general character is the manifestation of a higher life and spirit than pervades the mass. — *Channing.*

LETTER FROM THE ADIRONDACK REGION.

Dear Brother Lowe, — I was recently invited to conduct the funeral services of a prominent citizen of a town some ten or twelve miles off. He was liberal in sentiment, and his family had been advised to send for me. I preached a funeral discourse in a church well filled by a most expectant and attentive audience. Few of those present had ever heard liberal doctrine, and it was the first preaching of the kind in the place. I felt inspired to make the best use of the occasion, and have heard since of a very general expression of interest and satisfaction. I mention this incident to show that the people in this section are very generally prepared, and even *eager* for liberal and rational views, and especially for the illustration and enforcement of religion as a life of self-consecration to duty, and to noble and worthy aims. I find the field, even here, more rich and promising than I had dreamed of. The old dogmatic and doctrinal preaching has lost all its power. It does not take hold of the enlarged and quickened thought and busy life of the times. The old bottles can no longer contain the *new wine* in the vigor of its fermentation. With our utmost efforts we can never keep pace with the growing demand for preaching adapted to the wants and needs of our time.

I am glad that the Association extends us a friendly and helping hand. The *material* value is nothing compared with the *spirit* of sympathy, and the feeling that our movement here is not solitary and isolated, but part and parcel of a grand movement to make Christianity the practical governing law of human society and human life. Our friends here will feel themselves affiliated with the liberal body everywhere, yet without losing their own "Congregational independence of thought and action." It also helps and strengthens me to give them this assurance; and so the appropriation *means* what no money can express. I trust that the missionary work of the American Unitarian Association, in its broad-reaching value and efficiency, will be second to no movement of our day. North and South, East and West, the field is all the land.

The only opposition to movement here is confined to a few very ignorant and bigoted persons who have not the least weight or influence in the community. They do not understand us. But I trust that even these will soon see, that, although we do not accept the confinement of their narrow creeds, we mean to stand fast and firm for every thing that tends to elevate, dignify, and bless man in his individual and social life.

I am yours most fraternally,

HENRY J. HUDSON.

MEETING OF THE CAMBRIDGE MINISTERIAL ASSOCIATION.

A MEETING of the Cambridge Ministerial Association was held in the church in Somerville, Nov. 14, of a character to deserve especial notice. It was one of the regular meetings of the ministers belonging to that Association, and was called by its Scribe; but, with the consent of its officers, the Secretary of the National Council and the Secretary of the American Unitarian Association invited also to be present there the delegates who represented at the New-York Convention the churches comprised within this Association, and the meeting was expressly devoted to a discussion of the best method of raising the money needed for the purposes of the American Unitarian Association for another year.

Rev. Dr. Newell, Moderator of the Cambridge Association, presided; and Rev. E. J. Young, Scribe of the Association, acted as Secretary. After prayer by Rev. R. M. Hodges, the Secretary of the American Unitarian Association introduced the subject by a statement of the work done by the Association during the last six months; enumerating the various items of the expenditure, and

briefly explaining the operations of the Executive Board. He believed that his part in making an appeal for further contributions from our churches was simply to tell the uses to which the previous contributions had been applied, and the opportunities for useful effort which present themselves before us.

He was followed by the Secretary of the National Council, Rev. E. E. Hale, who explained the connection of the Council with the object of this meeting. The Council was appointed to carry out the resolves of the New-York Convention. One of these was, that an annual contribution of $100,000 should be raised for the Unitarian Association; and, just as the Council had given itself (Mr. Hale illustrated with what success) to the accomplishment of other of these resolves, so now it was ready to lend all its aid towards the accomplishment of this. He then reviewed, at considerable length, the signs of hopefulness and the reasons for renewed activity in the present aspect of our denomination.

A discussion followed (which was participated in by Rev. Dr. Stebbins, Rev. Messrs. Towne, Zachos, Young, Marsters; and Messrs. Choate, Bigelow, Livermore, Brown, and others), which, for its tone of earnestness and hopefulness and practical determination, has rarely been excelled in any meeting of our denomination. About fifty ministers and delegates were present, and the delegates were among the most influential and able men of the churches which they represent.

No one expressed a doubt as to the certainty that the portion required of this Association, in order to make up $100,000, would be easily raised; and they voted unanimously that it should be done. In order to facilitate its collection, a committee was chosen, consisting of Hon. Isaac Livermore, of Cambridgeport; Prof. Charles Beck, of Cambridge; Hon. Charles Choate, of Woburn; Dr.

Henry Bigelow, of Newton Corner; and Hon. Charles Hudson, of Lexington, who should consult with the Secretary of the American Unitarian Association, and devise the best way of carrying out the determination of this meeting. At the close of the meeting, a collation was served in the vestry of the church, provided by the ladies of the Somerville Society; and short and earnest speeches were made by Rev. Messrs. Bush, Muzzy, Livermore, Marsters, Towne, Messrs. Harlow, Brown, and Choate, all full of faith and earnestness in the cause which had been discussed.

We think there was but one opinion among those present as to the excellence of this method of conducting our appeal to the churches, and of organizing the system of collection for the coming year.

Here the Secretary of the Council and the Secretary of the American Unitarian Association had met the ministers and the representatives of every church included in the call, and explained fully the work and needs of the Association. The whole subject had been thoroughly discussed, and thus three members of every society went home fully prepared to explain all that would need to be understood in presenting the case to the respective societies; and they assumed the work of making the collection.

It is now proposed, if agreeable to the churches, that precisely similar meetings shall be held in every local association; and all such associations are invited to arrange a time and place convenient for themselves. The Secretary of the Council and the Secretary of the Unitarian Association will attend, if desired, and give such information as may be needed from them.

We confidently anticipate from such a movement a ready collection of the amount asked; which is moderate, when compared with the opportunity before us and the resources of the denomination.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Nov. 13, 1865. — Present, Messrs. Palfrey, Kidder, Padelford, Smith, Clarke, Hinckley, Livermore, Hepworth, Sawyer, Denny, Fox, and Lowe.

The Committee on Finance presented the following Report: —

The Committee on Finance, who were requested, at the last meeting of this Board, "to consider and report, at their early convenience, what sum will probably be required for the purposes of the Association during the next financial year, and also to recommend a plan for raising such funds as may be required within that period," respectfully report, —

That the whole amount expended for the purposes of the Association during the six months ending on the 1st of November, exclusive of payments for accrued interest on temporary investments, was $56,605.06. Of this sum, $16,000 were paid for the land and building in Chauncy Street, which are to be used as the headquarters of the Association, as soon as the premises are vacated by the tenant who now occupies them. Deducting this sum, we have an aggregate of $40,605.06 as the cost of our operations for the last six months, which was expended in the following manner: —

In aid of Antioch College	$6,930.00
In aid of Meadville Theological School	1,500.00
In aid of the Unitarian Association of the State of New York	3,000.00
In aid of Yonkers Church	1,000.00
Loan to the Society at Janesville, Wis.	2,000.00
For the "Monthly Journal"	3,495.89
„ books, stereotype plates, &c.	3,100.40
„ the Army Fund, for the distribution of books, papers, &c.	3,619.32
„ the India Mission	1,084.67
Under direction of the Committee on the New England States	3,781.00
„ „ „ „ „ Middle and Southern States	2,097.73
„ „ „ „ „ Western States	2,640.03
Under direction of the Committee on the Pacific Coast	1,450.00
For rent, salaries, income of the Perkins Fund and of the Lienow Trust-Fund, and other miscellaneous expenditures	5,206.02

Of the above items, however, the first four cannot be properly included in our ordinary expenditures, as they grew out of special emergencies, or were voted in accordance with the expressed wishes of several of our contributors; and they may therefore be deducted, leaving, for the ordinary appropriations paid during the half-year, the sum of $28,175.06. Further appropriations to the amount of about $15,000 have been voted, and must be met within the next six months.

During the remainder of the current financial year, we shall require beside this sum of $15,000, — a very considerable sum to carry out the plans of the Committee on Publications which have already been approved by the Board; while it is not believed that any reduction can be made in the other items of expenditure, without impairing the usefulness of the Association. If the same policy shall be pursued which has governed the action of the Board during the last six months, we shall probably require for our ordinary expenditures $30,000. This will carry the total amount of our expenditures for the year, exclusive of the cost of the land and building in Chauncy Street, very nearly to the sum of $86,000, and will nearly or quite exhaust the cash now on hand and the temporary investments, leaving only a small balance available for the operations of the next financial year. Whatever sum, therefore, may be required for those operations must be raised by a new appeal to the churches.

The amount which will be needed will depend so much on the views entertained by our successors in office as to the merits of the various claims brought before them, that no exact estimate can now be presented. But, judging from our own experience, we are of the opinion that not less than $100,000 should be raised for the next year. With that sum we believe that the next Board will be able to carry forward the various plans which we have inaugurated, and open new fields of usefulness. How, then, shall this sum be raised?

The Committee believe that the most important step towards raising it has already been taken, in so far as we have judiciously and liberally expended the contributions of the previous year, and are able to show to the churches that there is an opportunity of using, for wise and Christian ends in the direct line of our

denominational effort, even vastly larger amounts than we venture to ask.

So essential is this point, as a condition of our receiving money, that we have almost wholly refrained from asking contributions till we could show a gratifying statement in regard to the profitable expenditure of what had been so generously placed in our hands, and could point to operations that would satisfy the contributors as to the importance and reality of our work.

The Committee believe that the time has now come when we can confidently begin to make an appeal; and, in accordance with what has just been said, they think that the first measure towards raising the money needed will be to inform our Christian public in regard to our work and plans, in confidence that the friends of our cause will only need to know that we are serving large and useful ends in order to be willing to supply us with the means of carrying them on.

The principal agency for conveying such information as to our work and need is the "Monthly Journal" of the Association, which the Secretary endeavors to make practical in its character, and subservient to these immediate interests of the Association.

It is a question whether it may not be advisable to distribute the "Journal" more freely, so that it shall reach all those n our churches, whether subscribers or not, whom we should be glad to keep informed of our position and work.

But the Committee are aware, that, in addition to all this there is need of some organized method of appeal and some active and direct solicitation of funds.

In considering this, the Committee believe it would be well, without doubt, if the Secretary could go to every parish, and present the claims of the Association; but, aside from the fact that, even if all his time were given to that, only a small proportion of the societies could be visited, the duties of the office of Secretary in the management of the diverse operations of the Association are now so complicated and important as to require an economizing of his time and care.

A plan has just been inaugurated which it is hoped may serve a useful end, and answer the principal purpose of such personal

visitation. This is to call ministers and delegates from parishes conveniently grouped, as, e.g., by the local ministerial associations; and there, through the Secretary of the American Unitarian Association and the Secretary of the National Council, endeavor to organize a systematic plan of collections in the churches. The advantage of this plan is twofold: —

1st, The Secretary will be able to address, at one meeting, representatives from many societies; and 2d, and chiefly, It will be directly availing ourselves of what we have been taught is to be our great reliance for vigorous enterprise; viz., the active co-operation of the laymen of our body. These meetings will be attended, it is hoped, by the best and most earnest representatives of our churches; and they will give to the subject of collecting our money their experienced counsel and their personal service.

We shall thus, moreover, avail ourselves of the power which comes from the New-York Convention, which so earnestly recommended the contribution of $100,000 to the Association, and whose members will be summoned by the Secretary of the Council as the delegates to these local meetings.

The Committee do not think it necessary to make any other suggestion, in regard to the method of raising funds, until this experiment shall have been fairly tried.

The above report having been read, it was voted that it be approved by the Board, and published in the "Monthly Journal," "Christian Register," and "Christian Inquirer."

The Committee on Publications reported, that the publications of the Association had been granted, in response to applications received, to the following libraries: Free Public Library, Phillipston, Mass.; State-House Library, Augusta, Me.; Library of Lincoln College, Topeka, Kansas; and Parish Library of Unitarian Society, Augusta, Me.

The following recommendations contained in their report were adopted: —

1. That the Association publish a volume of sermons for the young, prepared by Rev. A. P. Peabody, D.D., and offered by him for that purpose.

2. That forty dollars be appropriated for the purchase of one

hundred copies, in sheets, of the "Memoir of the Controversy on 1 John v. 7," now being reprinted by Rev. Frederic Huidekoper.

3. That the Association purchase, on the terms proposed by Rev. George G. Channing, the present owner, the stereotype plates of "The Works of William E. Channing, D.D."

4. That in response to an application from a society in the under-graduate department of Harvard College, called the "Christian Union," there be given to them, for their library, copies of all books owned by the Association, not already in their possession; and that fifty dollars be appropriated for the purchase, under the direction of the Secretary of the Association, of other liberal religious books, for the same purpose.

The Committee on the New-England States reported, that an application had been received from the society in Houlton, Me., for aid to the amount of one hundred dollars; also an application from the new Unitarian Society in Ellsworth, Me., for an appropriation of two hundred dollars towards the salary of their pastor: and they recommended that both these applications be granted, — which recommendation was adopted.

This report also mentioned a movement which had been made, under the direction of the New-England Committee, for the formation of a society in Laconia, N.H.

The Committee on the Middle and Southern States reported, that preaching had been supplied, under their direction, in Ithaca, N.Y. Rev. Samuel J. May, Rev. William H. Fish, and Rev. Alfred P. Putnam, had preached there; and Rev. Frederick A. Farley, D.D., had been engaged for several Sundays to come. The prospects there were exceedingly encouraging. Very good congregations attended the services, and the people seemed pleased with the doctrines preached. The importance of Ithaca, as a place in which to plant a Unitarian society, rested chiefly on the fact that it was to be a permanent intellectual centre of influence. One of the residents of the town had already given five hundred thousand dollars for a university to be established there, which would be one of the best endowed institutions in the country, and would be entirely free from sectarian control. The Committee asked for an appropriation of two hundred dollars to meet the expenses of this movement.

The report stated that the Trustees of the society in Washington had written, that they could, at any time, get possession of their church by giving one month's notice to the lessees. The Committee had replied, that they hoped, before long, to be able to send them either a permanent pastor, or a temporary supply; and probably the Trustees would soon give the notice required.

The report further stated, that Rev. C. Y. De Normandie, of Fairhaven, had been engaged to leave his pulpit for five months to go on a mission to Richmond, Va. There were a few Unitarians in that city who had gone there from the North; but the whole enterprise was looked upon in the light of an experiment as regarded the hope of founding a Unitarian Society. The Committee were confident, however, that the effort could not be lost, when the beneficent influence was considered of the five months' service in a community like that. Mr. De Normandie was also instructed to extend his observations, and, if possible, his active efforts, into other portions of the State. The report asked for this mission an appropriation of $750.

This Committee also reported, that a letter had been received from a gentleman in Mobile, Ala., himself not a Unitarian, who, having heard that it was the purpose of the Association to send ministers to the South, begged that one might be sent to that city. He represented that most of the preachers South were too bitterly opposed to the free principles on which true progress must rest, to satisfy men who believe in such principles; and said that he, and many like him, would gladly co-operate with any man whom the Association might send.

The recommendations contained in this report were adopted by the Board.

The Committee on the Western States reported, that they had received from Rev. Charles H. Brigham, of Ann Arbor, Mich., his monthly report; and also a report from Rev. John Ellis, our missionary in East Tennessee; both of which would be published in the next number of the "Monthly Journal."

They also reported, that Rev. R. S. Sanborn, of Ripon, Wis., had been sent by them to Nashville, Tenn., for a few weeks, in order to ascertain what were the prospects for establishing there

a Unitarian society. The Committee were led to do this by the earnest representations of a few Unitarians resident there, who believed that much good would result from such an enterprise.

The report stated, that Rev. A. A. Roberts, recently sent out by this Committee, had accepted an invitation to take charge of the new society in Baraboo, Wis., and had just made an application in behalf of that society for aid to enable them to build a church, which, it was believed, would result in making the society self-supporting. The Committee recommended an appropriation of four hundred dollars towards the salary of Mr. Roberts, for the year beginning Nov. 1, in consideration of a church being built during that period; which recommendation was adopted.

The Committee appointed at the last meeting to nominate a candidate for Director, being called upon for their report, presented the name of William Crosby, Esq., of Boston; and that gentleman was then unanimously elected to the office for which he had been nominated.

After the transaction of other business, the Board adjourned to Monday, Dec. 11.

INTELLIGENCE.

Rev. JOHN B. BEACH was installed as pastor of the society in Barre, Mass, on Thursday, Nov. 9. The order of services was as follows: Introductory prayer by Rev. James H. Wiggin, of Lawrence; reading from the Scriptures by Rev. Henry H. Barber, of Harvard; sermon by Rev. James W. Thompson, D.D., of Jamaica Plain; installing prayer by Rev. William L. Chaffin, late of Philadelphia; charge by Rev. Edwin G. Adams, of Templeton; right hand of fellowship by Rev. A. W. Stevens, of Cambridgeport; address to the people by Rev. John B. Green, of Leominster; closing prayer by Rev. Seth Saltmarsh, of Hubbardston; benediction by the pastor.

Mr. THOMAS L. ELIOT, a graduate of the Cambridge Divinity School in the last class, was ordained to the work of the Christian ministry, at Rev. Dr. Eliot's (his father's) church, St. Louis,

Mo., on Sunday, Nov. 19. The sermon was preached by Rev. Carlton A. Staples, of Milwaukee, Wis.; Rev. Dr. Eliot offered the ordaining prayer, and gave the charge; and the right hand of fellowship was given and the Scriptures read by Rev. A. D. Mayo, of Cincinnati, Ohio.

Mr. NATHANIEL SEAVER, JR., was ordained as pastor of the society in Walpole, N.H., on Thursday, Nov. 23. The order of services was as follows: Introductory prayer by Rev. Livingston Stone, of Charlestown, N.H.; reading from the Scriptures by Rev. Frederick Frothingham, of Brattleborough, Vt.; sermon by Rev. William P. Tilden, of Boston; prayer of ordination by Rev. Charles T. Canfield, of Bernardston, Mass.; charge by Rev. William O. White, of Keene, N.H.; right hand of fellowship by Rev. Samuel C. Beane, of Salem, Mass.; address to the people by Rev. John F. Moors, of Greenfield, Mass.; closing prayer by Rev. W. O. White; benediction by the pastor.

Rev. ABRAM W. STEVENS was installed as pastor of the Lee-Street Society, Cambridgeport, Mass., on Sunday evening, Nov. 26. The order of services was as follows: Introductory prayer, by Rev. Thomas Hill, D.D., of Cambridge; reading from the Scriptures, by Rev. William Newell, D.D., of Cambridge; sermon, by Rev. Oliver Stearns, D.D., of Cambridge; installing prayer, by Rev. William O. White, of Keene, N.H.; charge, by Rev. William P. Tilden, of Boston; right hand of fellowship, by Rev. Henry C. Badger, of Cambridgeport; address to the people, by Rev. Henry F. Harrington, of New Bedford; concluding prayer, by Rev. Artemas B. Muzzey, of Cambridge; benediction, by the pastor.

Rev. SYLVAN S. HUNTING has accepted a call from the society in Quincy, Ill.

Rev. HENRY C. LEONARD, formerly pastor of the Universalist society in Waterville, Me., and, during the war, chaplain of the Third Maine Infantry and the First Maine Heavy Artillery, has accepted a call from the Unitarian society in Albany, N.Y.

Rev. JAMES H. WIGGIN has resigned the charge of the Society in Lawrence, Mass.

Mr. A. A. ROBERTS, a graduate of the Meadville Theological

School, in the last class, has accepted an invitation to take charge of the new Unitarian society, in Baraboo, Wis.

Rev. CHARLES B. WEBSTER has accepted an invitation to supply the pulpit of the society in Newport, R.I., during the absence, in Europe, of their pastor, Rev. Charles T. Brooks.

Rev. COURTLAND Y. DE NORMANDIE, of Fairhaven, Mass., has consented to leave his society for five months, to labor, as the missionary of the American Unitarian Association, in Richmond, Va.

Rev. WILLIAM T. CLARKE has resigned the charge of the society in Chelsea, Mass.

Rev. JAMES THURSTON has accepted an appointment from the Soldiers' Memorial Society to labor, as their missionary, at Wilmington, N.C.

AT a recent meeting of the Directors of the Sunday School Society, Rev. Adams Ayer resigned his office as Secretary, and Rev. Thomas J. Mumford, of Dorchester, was chosen to fill the vacancy.

ACKNOWLEDGMENTS.

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Oct.	27.	From	society in Hampton Falls, N. H., for Monthly Journals		$10.00
Nov.	3.	„	a lady in Boston, for general purposes	$100.00	
			for India Mission	50.00	
			for Meadville School	75.00	
					225.00
„	3.	„	another lady in Boston, for general purposes	40.00	
			for India Mission	50.00	
			for Meadville School	75.00	
					165.00
„	7.	„	Rev. Henry Blanchard, as an annual membership		1.00
„	9.	„	J. T. Cotton, as an annual membership		1.00
„	9.	„	Society in Groton, for Monthly Journals		41.76
„	18.	„	Rev. W. H. Fish, as an annual membership		1.00
„	20.	„	Rev. Dr. Ellis's society, Charlestown, including life membership for Mrs. Jacob Forster, Mrs. John Hurd, Henry Lyon, Dr. J. W. Bemis, Isaac Sweetser, L. M. Huntington, John K. Fuller, Mrs. John K. Fuller, Geo. W. Warren, Mrs. C. C. Sampson, and Henry K. Frothingham		1008.00

☞ Important notices will be found on the third and fourth pages of the cover.